



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTICES OF NEW BOOKS.

Georg Wilhelm Friedrich Hegel, Vorlesungen über die Philosophie der Geschichte.
Auf Grund des aufbehaltenen handschriftlichen Materials neu herausgegeben
von GEORGE LASSON, Berlin. [Vols. 171 a, b, c, d of the Philosophische
Bibliothek.] Leipzig, Felix Meiner, 1917, 1919, 1920.—pp. 942.

Dr. George Lasso, an indefatigable and competent Hegel scholar, who is the editor of the *Hegel-Archiv* and who is doing excellent service in editing and publishing new editions of Hegel's works, here offers us a new edition of that philosopher's *Lectures on the Philosophy of History* in four small volumes. These are followed by a fifth volume, *Hegel als Geschichtsphilosoph* (pp. vi, 180), written by Dr. Lasso, which serves as an introduction to the new edition, and which will be reviewed in a later issue of this journal.

The importance of the *Philosophy of History* as an aid to the proper understanding of the Hegelian system is well known; and Hegel's *Einleitung in die Philosophie der Weltgeschichte*, or *Die Vernunft in der Geschichte*, as Hegel also called it, which makes up the first volume of Dr. Lasso's edition, has often been recommended as the best approach to the great philosopher's way of thinking. What makes the new edition valuable is the fact that Dr. Lasso has made use of a hitherto neglected manuscript of the *Einleitung* in Hegel's own hand, and of a number of rather full and seemingly faithful reproductions of Hegel's lectures by persons who attended the course in question. An examination of the manuscript of the *Einleitung*, we are told, shows that the *Einleitung* has been arbitrarily altered and mutilated by the editors of the *Werke*. We are also informed that a closer study of the copies of the lectures written by hearers reveals that these notes contain extensive sections of which nothing is to be found in the printed *Werke*, and that the parts of these hearers' notes, for which parallels are found in the former edition, are very often superior to these in the spontaneity of the Hegelian speech and in exact philosophical formulation. It is for these reasons that Dr. Lasso believes that his edition of the *Einleitung* will be recognized as the most satisfactory approach to Hegel's thinking. He regards the *Einleitung* in its present form as a new book, as a book that brings the true and whole Hegel back to life. He is likewise of the opinion that the Hegelian diction has been retained in a fresher and more spontaneous form in the lecture-notes of the other parts of the *Philosophy of History* (which he has incorporated in his edition) than in the printed edition of the *Werke*.

Dr. Lasso regards it as astonishing that the former editors simply ignored so much and such important material as is to be found in the one note-book which has been used by them; and he is at a loss to understand why the wording was changed to suit their taste, even where it seems to be a faithful reproduc-

tion of what Hegel said. Gans, the editor of the *Philosophy of History*, as it appears in the *Werke*, Dr. Lasson declares, endeavored to make Hegel's diction more elegant, and therefore unnecessarily filed down the spontaneous Hegelian style. Our editor has wisely refused to take such liberties: he has omitted nothing which he thought to be to the point.

It is interesting to note that Dr. Lasson regarded the war period as a most opportune time in which to republish this book. "It is beyond doubt," he says in the Preface of the volume published in 1917, "that the 'ideas of 1914' have their origin in Hegel's conception of history and theory of the state." And he goes on to say that "if in the present world-war an acute Germanization of the world takes place instead of the slow spread of the German spirit, if one world-power after the other, to save itself from downfall, must appropriate, and force upon its people, the German conception of the state and of the political duty of its citizens, we ought not to forget how much Hegel contributed to make this notion of the state the free and living possession of the German people, the notion which is now proving itself to be the highest and the truest in the terrible conflagration of the world." These words were penned while the war was in full swing and before the German débâcle; and one can understand them as an expression of the war spirit. One can agree that the spirit of unity and service that burned in the hearts of men during the conflict is a beautiful thing, and that the world would be transformed if it endured in times of peace. There is much that is valuable in the Hegelian conception of the state, but what is true in it is not Prussian, and what is Prussian in it is not the ideal of the forward looking nations of the earth. And Dr. Lasson still speaks in the Prussian strain, in a voice that does not seem to me to be the voice of the great German idealists; the German defeat has not taught him anything. At the end of his volume on *Hegel als Geschichtsphilosoph*, which bears the date of 1920, the pan-Germanistic spirit again reveals itself. He believes that the world-war has, as yet, not even run through its first phase. "Its end," he declares, "will not appear until the people that is called by Providence to give the principle of true political *Kultur* an abiding place in the humanity of all parts of the globe, has grown to such physical strength and spiritual maturity that the powers which today still consider themselves justified in subjugating the earth with their unworthy (*minderwertig*) principles, can no longer resist it." It is to be hoped that the German people will not again attempt to ram their political philosophy down the throat of an unwilling world, but will instead, apply what is good in it to the tasks of peace and show by their example that it is really worth while.

FRANK THILLY.

CORNELL UNIVERSITY.

Le problème du mal. Par ÉMILE LASBAX. Paris, Félix Alcan, 1919.—pp. viii, 451.

How is the undeniable actuality of evil to be explained so as to safeguard Omnipotent Goodness in the universe? To this perennial task of speculative theology M. Lasbax brings a firm determination to exploit science in the